THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"*Better is the end of a thing than the beginning thereof: and the patient in spirit is better than the proud in spirit. Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools. Say not thou, what is the cause that the former days were better than these? for thou dost not enquire wisely concerning this.*"—ECCLES. 7: 8, 9, 10.

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PRES. CANNON'S RETURN FROM THE HAWAIIAN ISLANDS.

PRESIDENT GEORGE Q. CANNON and party, who left Salt Lake for the Sandwich Islands seven weeks ago to attend the big Jubilee, returned home to Salt Lake City, January 16th. The voyage across the ocean was a most delightful one, and each member of the party felt better as a result of it. President Cannon was exceedingly busy and had little time to talk, so the *News* secured an excellent account of the trip from President W. W. Cluff, as follows:—

"Having enjoyed the privilege of accompanying President Cannon to the Sandwich Islands, where he went to be present at the fiftieth anniversary of the introduction of the Gospel in those lands by Latter-day Saint Elders, of whom ten arrived in Honolulu, December 12, 1850, President Cannon being the youngest of the party; I hand you with pleasure a brief account of our visit.

"President Samuel E. Woolley and the Elders now laboring in that mission, as also the native Saints, desired to fittingly celebrate that important event. It was desired that the First Presidency or some of them, at least, should attend. President Snow not feeling able to go, and President Joseph F. Smith being absent at the time, it was decided that President Cannon should go. The party consisted of President George Q. Cannon, wife and three sons, Mrs. Emily Clawson and son and W. W. Cluff and wife. We left Salt Lake City November 29, arriving in San Francisco next day at 5:30 p.m. On December 2nd we attended the Latter-day Saints meetings on Market street of that city, enjoying a pleasant visit with the Saints there.

"Monday, the 3rd, at 3 p.m., sailed for Honolulu on the steamship *Zealandia*, Captain Dowdell in command. Passing out through the beautiful Golden Gate and into the great Pacific ocean, we steered direct for Honolulu and did not vary our course until the Islands were sighted on Monday, the 10th, at 1 p.m. The passage down was very pleasant; the sea was only a little rough part of two days.

"President Cannon's health improved every day after leaving home; so the sea voyage which he had seemed to dread, really proved a pleasure trip to him. We sailed into the harbor of Honolulu at 7:30 p.m., December 10, and were met at the wharf by President Woolley and a number of the Elders and native Saints, being a committee on reception, with carriages to convey the party to the comfortable quarters which had been prepared for them.

"An elaborate and appropriate program had been arranged by competent committees appointed by President Woolley for the Semi-centennial celebration on the 12th and 13th. On the 11th, the day after our arrival, a general reception was arranged for President Cannon in the Latter-day Saints' meeting house on Punch Bowl Street at 10 a.m., where several prominent men of the present and late governments, called early to pay their respects to President Cannon, then for over five hours a steady stream of native Saints and friends came to greet and welcome him again to the islands, among them being eighteen or twenty of the number he had baptized fifty years ago. About one thousand in all thus came to give him welcome, among them being many of the sons and daughters and grand-children of his early converts among that people. One of the first acts of the Hawaiian native in showing their love and admiration for a person they revere, is to place around their neck a beautiful yellow lei—wreath. Yellow being the color or emblem of moi—royalty. So President Cannon and wife were early bedecked with many of these insignia of ka moi.

"Many touching and pathetic scenes were witnessed during those greetings. One, a daughter of a prominent family of the first who joined the Church, came up, and kneeling down before President Cannon, bowed her head and was so full of emotion she could not speak, while tears rolled down her cheeks. Another, an old lady, said to be over a hundred years old, knelt at his feet and embraced his limbs, and was overcome by deep emotion. These and many similar demonstrations of love and veneration for the servant of God who first brought the Gospel of redemption to their relatives and people, were ancient customs and tokens of affection towards their chiefs and noted personages in olden times, and mark the strong characteristics of the Hawaiian people, viz.: kindness, generosity and great reverence for their superiors. In fact, it was these very marks of esteem and love, coupled with the belief that Captain Cook—Lano—came from some other world and was hence immortal, to whom they extended similar indications of love and reverence on welcoming him to their shores, that led to the belief among Christian nations that they were worshiping their discoverer.

"Wednesday, December 12th, the regular exercises of the celebration commenced at 10 o'clock a.m. in the Orpheum Theatre on Fort Street,

the government orchestra furnishing the music. The exercises consisted of singing by several choirs and glee clubs, duets, solos, choruses, anthems and quartettes, etc. Several reminiscent speeches were given by survivors of the early converts, also by George Q. Cannon and his associates. The principle one was by President Cannon, delivered partly in Hawaiian and partly in English; the English being interpreted by President Woolley. Over 1,200 people were present, many having come from the other islands. While President Cannon was speaking in Hawaiian the greatest interest and enthusiasm was manifested by the native Saints. I heard many remark to those near by, "Ka, ha-ha, he Mea kupainaka no kona homa nao ia ana, ka olito a Makou i na Makahikinui loa!" "How wonderful he should remember our language all these long years!" In the audience were quite a number of white men, and leading men of the nation who are friends to our people.

"In the afternoon a genuine Hawaiian Luan-feast was arranged in the government drill sheds. About 1,500 people partook of the repast, among them several leading half-whites and their families. All the food, beef, pigs, chickens, fish, etc., were cooked in regular Hawaiian fashion. President Cannon and some of his party enjoyed the fish, roast pig and poi, and ate with as hearty a relish as they were wont to do half a century ago, but they did this to the great amusement of our tender-foot female companions!

Each evening was devoted to exhibiting stereopticon views of Utah, Hawaii and other Pacific islands, these were free to the public.

At the meeting on the 13th, her majesty, ex-Queen Liliuokalani, accompanied by her maids, was present, when, by request, President Cannon delivered an address of thirty minutes, in Hawaiian. At the close, her majesty requested an interview with him, and all the brethren and sisters from Utah were presented to her majesty, who spoke kindly of her visit in Salt Lake City when passing through Utah.

"No man since the day of Lano—Captain Cook—has ever received such a warm, whole-souled and generous welcome to these islands as has President Cannon. If any mortal may feel a just pride in receiving the love, respect and attention from a whole people, covering almost every phase of emotion prompted by the human heart, then certainly President Cannon should be excused if he feels that he has been more than loved, honored and revered by the Hawaiian people on his recent visit to the Sandwich Islands.

[TO BE CONTINUED].

SECRETS OF THE EARTH'S CRUST.

THE public mind has always been impressed by the fall of strange bodies upon the earth, sometimes from our own atmosphere, sometimes from outer space. "Red rains," regarded as showers of blood, have been held to presage deadly evils; and the descent of small frogs, or even fresh-water fishes, has been looked on as a dubious blessing. The explanation that red mud, and the accessory frogs, may be carried up from drying pools by whirlwinds, and that the contents of crater-lakes may be flung broadcast

by volcanoes, has hardly allayed popular suspicion. Still more impressive have been the records of the fall of meteoric stones, at times accompanied by the flash of a visible meteor. The tradition of such occurrences was, in old time, passed from one hearer to another; and even ordinary lightning became credited with an accompanying "thunderbolt." Concretions of metallic ores, such as the marcasite nodules of the chalk, are even now pointed to as "thunderbolts"; and this fact, based on their superficial resemblance to true meteorites, shows that the latter must have been observed with tolerable frequency. Meteorites that had actually been seen to fall, were, naturally enough, accounted precious and miraculous, and were occasionally preserved in churches. In still more ancient days they were objects of worship, and were associated with recognized divinities, such as Diana of the Ephesians. The philosphers of the Renaissance, however, swept aside a number of valuable traditions in their very pardonable zeal, and they refused to believe that meteoric masses could reach our planet from without. Gassendi, who saw a meteorite fall in Provence in 1627, thus attributed it to some unknown terrestrial eruption, though a mass of fifty-nine pounds, descending in proud isolation on the soil of France, surely deserved further consideration.

It was left for Chladni, in 1794, to revive, on scientific grounds, the well-founded belief of older days. He particularly commented on the mineralogical peculiarity of the "Pallas Iron," a huge block of nickel-iron and included olivine, found in Siberia in 1749. This appeared to him not to resemble any known terrestrial material. In the same belief, Sir Joseph Banks collected specimens from Siena (1794), Yorkshire (1795), and Benares (1798), and submitted them to Mr. Edward Howard. Aided by the Comte de Bournon, Howard published the first truly scientific report on "certain stony and metallic Substances which at different Times are said to have fallen on the Earth; also on various kinds of native Iron." Nickel was here recognized as a constituent of the iron masses; and Howard, while offering no conclusion, clearly inclined towards the meteoric view. When an idea has been denounced as superstition, it is slow to come again into favor; but the unfortunate fall of stones at L'Aigle, in Normandy, in 1803, gave the French Academy an opportunity of forming an independent opinion. Biot's report converted those who sent him into the field; and the genuineness of the fall of stones "from heaven" has not been questioned subsequently.

Among the meteoric stones investigated from time to time, a number were found to consist of metallic iron, with some five or ten per cent. of nickel. Only a dozen or so of these iron meteorites have actually been seen to fall, including one near the Wrekin in 1876; but many other conspicuous masses, found lying on the surface of the earth, have been assigned a meteoric origin, on account of their resemblance to specimens about which there is no manner of doubt. One of the striking features of many such irons is the development of characteristic figures when a polished surface is etched with nitric acid. Von Widmanstetter also known as von Widmanstätten) observed these as early as 1808; and it has since been shown that the systems of crossing bands and lines are due to the varying

degree of resistance of different alloys of nickel and iron. In the most easily attacked layers, there may be fourteen parts of iron by weight to one of nickel; in the most resisting parts, which remain as thin bright streaks above the dull etched areas, the proportion of iron to nickel may be only six to one. The bands thus developed on a polished surface are usually the edges of four sets of layers grouped parallel to the faces of an octahedron, and represent successive zones or stages in the growth of the crystalline mass. The iron particles contained in some stony meteorites are much richer in nickel than are the ordinary iron meteorites; which proves that highly nickeliferous ores may yet some day descend in mass from space. Indeed, the material from the province of Santa Catharina, in Brazil, with 63·69 per cent. of iron, and 33·97 per cent. of nickel, and that from Octibbeha, Mississippi, with 37·69 per cent. of iron, and as much as 59·69 per cent. of nickel, are commonly regarded as truly meteoric.

All these iron masses, ranging from mere pebbly particles up to blocks measuring several feet across, present striking differences from the ordinary materials of the earth's crust. Metallic iron is one of the least important constituents of the rocks to which we readily have access. Even now, it has not been recognized as a common mineral, though it may occur in the form of minute grains in a number of basic igneous rocks. The iron familiar to us in analysis, which forms, according to Mr. F. W. Clarke, some five per cent. by weight of the earth's crust, occurs as the oxides (magnetite, hæmatite, or limonite), as the sulphides (pyrite, marcastic, and pyrrhotine), as the carbonate (siderite), or shut up in combination in a variety of common silicates.—*Knowledge.*

CHURCHES AND THE BIBLE.

A SECULAR contemporary takes occasion to say that the Roman church is now about the only one that champions the inspiration of the Sacred Scriptures. The statement is too sweeping, but the actual situation is really remarkable. When the great schism occurred, Protestantism appealed to the infallible Scriptures as supreme authority, while the Catholics maintained the infallibility of the church.

It seems that at the present time nearly all the Protestant churches—or rather, prominent men in them—view the Scriptures with the greatest suspicion, regarding the books as a collection of fiction, hardly superior to the elder Edda of the Norsemen; while the Catholic church still reveres the Bible as the word of God, the "higher critics" in that church being few and far between. It looks as if the Catholic church might still have a mission to perform in a world stricken with the most modern form of infidelity.

It is well known that Rome, with all her sins and faults, has been the depository of the sacred writings, and that she has preserved them with commendable faithfulness. During the long, dark ages the priceless manuscripts were preserved in the monasteries, where by patient labor they were studied, copied and circulated from one country to another. The art of printing, or rather the discovery of a process for making cheap printing

material, belongs to a Catholic age, and the Bible was the first Book ever committed to the immortal custody of the press, as to-day the printing of Bibles constitutes a large portion of that industry. But for the Roman church there would have been no Bible in existence to-day. This fact cannot be denied truthfully. Will the Catholic church be called upon to stand up for that volume she has preserved, against the onslaughts of a proud criticism?

It does hardly appear possible for that church to carry the victory in this contest, because her position was really taken before the latest attack of the enemy had been planned. The decisions of her Councils can have but little bearing on the claims of modern criticism. In the words of Professor Mivart, as to matters quite unpractical, the belief to be entertained by the faithful will be unequivocally declared, but not what men must hold in regard to the animals which entered and left the ark, the history of Babel or that of Habakkuk, etc. The church gives stammering, equivocal replies. She seems to say that it is necessary to declare that the Bible contains no errors, and yet that some of the narratives and assertions may be regarded as divergent from the truth.

One fact the present controversy should make clear; namely, that the correct understanding of the Sacred Scriptures is attainable only through the Spirit of the Lord. Such are the difficulties of criticism, of interpretation, of exegesis, etc., that unless the mind is illuminated from some other scource than mere human sagacity, much of the Scriptures must remain insoluble mysteries.

With this fact established, there is room for revelation, for inspiration, divine authority, as in the primitive church? Is not direct communication with heaven an absolute necessity? All Christians expect the triumph of righteousness, and the establishment of a Millennial reign; but how can that be done without much divine manifestations, by which were established the law on Mount Sinai, and the Gospel in the new dispensation!

Is it credible that a Millennium can be inaugurated with less power than that which established the old covenant? Surely the kingdoms of the earth will never become the kingdom of our Lord, if the matter of rendering them so be left with quarreling sects, or hair-splitting "higher critics." Unless the entire Christian ideal of the future is a dream, a kind of phantasmagoria, revelation is needed—revelation to declare the truths contained in Holy Writ, and to lead mankind into all truth.

It is the crying need for revelation to which "Mormonism" testifies. Why should that testimony be branded as heresy by those who themselves are groping in the dark and need the light? Let the Christian world answer, in view of its own position now relative to the "written word," which seems destined to be laid on the shelves among the myths of Greece and Rome and other ancient nations.—*Deseret News.*

What is Heaven?—A moral open-air, where every breath is an inspiration, and every pulse a healthy joy, where no thoughts from within us find breath but those of obedience and praise, and all our passions and aspirations are of the will of God.—George Adam Smith.

STATISTICAL REPORT OF THE EUROPEAN MISSION, FOR THE YEAR ENDING DECEMBER 31, 1900.

GREAT BRITAIN.

Conferences.	Conference Presidents.	Branches	Missionaries.			Local Priesthood.				Members.	Total Officers and Members.	Children under 8 years old.	Total No of Souls.	Baptized.	Emigrated.		Excommunicated.	Died	Strangers' Houses Visited.		Gospel Conversations.	Tracts Distributed.	Books Distributed.	Meetings Held.	
			Ladies.	H. Priests	Seventies.	Elders.	Priests.	Teachers.	Deacons.						Over 8 years old.	Under 8 years old.			In Tracting.	By Invitation.				In Doors.	Out Doors.
Birmingham	Jos. H. Frisby.	3		2	24	19	8	10	6	333	376	23	399	47	15	4		7	18827	1544	6118	86205	722	1017	339
Bristol	Wm. Horsley.	5		3	12	2	4		2	123	131	8	139	21	2				18616	1131	5137	63197	189	977	189
Grimsby† ...	Moroni Moss.	2			9	5	14	3	3	212	237	46	283	12	1			1	1480	471	1027	7740	282	159	18
Irish	Wm. B. Baker.	2		1	6	3	6	1	1	135	146	26	172	23	1			2	8137	851	1404	38337	430	264	9
London	Geo. Q. Morris.	6	4	1	28	26	14	2	10	469	521	79	600	50	11			6	45107	3451	6750	183859	1325	1589	423
Leeds	B. Y. Benson.	8		2	17	8	5	5	9	412	439	53	492	81	20	3		3	22151	918	6819	82230	1212	824	479
Liverpool ...	Wm. J. Facer.	7	1		18	6	6	7	7	186	212	37	249	49	4	1			19627	2065	3904	62535	804	936	93
Manchester	Jas. M. White.	12			25	18	15	6	3	277	319	90	409	32	12	6	1	6	21185	1479	4443	128418	1110	965	134
Nottingham	S. W. Walker.	4		2	19	21	14	12	25	348	420	33	453	22	13	2		7	132948	1555	3634	131665	747	1432	181
Newcastle...	F. A. Mitchell.	2	2		21	24	7	12	8	319	370	99	469	52	5	2		6	222823	2662	5161	96017	1910	1152	177
Norwich ...	Seth Pixton.	3	1		11	7	10	3	4	158	182	49	231	23	4	2			9974	1583	3341	52924	885	260	90
Sheffield ...	S. J. Parrish.	5	1	2	14	13	10	4	3	230	260	76	336	36	5	2		7	114581	2083	3454	67897	576	880	261
Scottish	H. B. Thompson.	11	3		21	30	9	17	10	280	346	108	454	30	33	19	2	7	55518	1034	2746	165598	353	838	505
Welsh.....	N. P. Aagard.	3			19	14	7	15	10	178	224	37	261	10	9	5			152566	1738	5093	109525	841	315	185
L'pool Office				2	3																				
Total	Great Britain.	73	12	15	247	196	129	97	101	3660	4183	764	4947	488	135	46	3	52	343540	22565	59031	1276147	11386	11608	3082

CONTINENTAL COUNTRIES.

Missions.	Mission Presidents.																								
Scandinavia	Andreas Petersen.	60		15	150	268	163	143	71	3890	4535	1018	5553	471	228	40	55	84	193407	13533	50215	256245	8079	6650	
Germany ...	A. H. Schulthess.	31		4	78	5	15	40	11	1159	1230	293	1523	301	40	5	14	13	41241	8324	17424	84726	2075	1764	
Switzerland	L. S. Cardon.	15		2	36	9	15	15	7	813	859	363	1222	158	49	19	4	11	14943	4348	7677	43120	1243	1149	
Netherlands	S. Q. Cannon.	16	1		*25	25	30	46	29	1092	1222	436	1658	159	35	11	8	14	11864	4138	8538	21889	717	2611	9
Turkey ...	Albert Herman.	4		1	4	4	6	14	6	100	130	60	190	29	2		1	2				1300		816	
Iceland‡ ...	John Johannesson.				1																				
Grand Total		199	13	37	541	507	358	355	225	10714	12159	2934	15093	1606	489	121	85	176	604995	52907	142885	1683427	23500	24598	3091

† Organized September 16th. * Also six local Elders in the field. ‡ No complete report.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, FEBRUARY 7, 1901.

"SIGNS OF THE TIMES!"

UNDER the above caption the STAR has from time to time quoted from the leading press and prominent individuals, comments, suggestions and inferences from their several points of observation. One and another have uttered words of warning, words of counsel, and in many cases, no doubt, words of wisdom. The optimist and the pessimist have jostled each other on our limited pages as they have done on more pretentious serials, and other avenues of expression; but maybe the STAR has been inspired by motives which were unknown or unrealized by its contemporaries, for while not pretending to any great influence, it has yet its own circle of readers, and possibly some of them have not always perceived the utility or aptness of the quotations which have been within its pages.

The STAR occupies an unique position among its associates of the literary and religious world. It is the organ of the Church of Jesus Christ of Latter-day Saints in the British Isles. All the missionaries of that Church here, and all its adherents, scan its pages for suggestion and information, for both it and they hold themselves as the precursors and evangels of a new order, an advanced civilization, a divine dispensation, and they recognize as among the "signs of the times" that unrest, that affluence of expression and suggestion as the undoubted recognition of the fact that there is something amiss, that present as well as past methods and organizations have proved themselves inadequate for the solution of the great problems of humanity which have surged in the midst of so-called Christian nations, and as yet remain unsolved.

The fact that so many have seen—now see—the striking reproach which reflects upon the wisdom of church and state, upon the power of Christianity and her twin-sister philanthropy, upon the desire of wealth and the capacity of intelligence to solve or settle upon any general program for the alleviation or removal of acknowledged giant and universal evils, is as remarkable as is the age in criticism of itself.

All these expressions have been presented as object lessons for the consideration of the Elders and the Saints, that they may see the trend of criticism and aspiration, and that they might contrast the piecemeal methods, the acknowledged failures, the indecision and uncertainty of human retrospection and foreshadowing of the future, with the assurance and positive claims presented by the Gospel of Jesus Christ, of which they are the bearers and exponents, and that as a result of such comparison

their zeal may be inflamed, their faith quickened, their effort intensified, and their appreciation of the two poles of observation and action more thoroughly brought home, so as to create a more intelligent apprehension of human failure and divine triumph as to the ultimate redemption of a multitudinous race by the power of what is known to be the Gospel of God, and given to them as the product of undoubted revelation.

All our extracts and quoted individual opinions are testimony, if rightfully viewed, to the fact that men and their institutions are run by limited wisdom and by temporary expedients, and to seek for divine direction or to expect divine revelation, the only keys adequate to open the doors of present or ultimate redemption, are strangely ignored in the midst of effort, and uncounted as among the forces needed for success.

The prelate and the priest, the statesman and the student, the philanthropist and the politician, the religionist and the sceptic, the scientist and the secularist, are united as to present conditions; but their prescriptions all vary, and not one exhibits faith in the success of the other, so expediency will rule until there is a system found, tinkering will be needed until a new vessel is provided, contention will prevail until the voice of authority speak like the trump of God, or observation and failure shall find universal realization, and even then but few will be willing to receive the counsel of a prophet, or to believe that God has spoken again from the heavens. They will admit that He did once interest Himself, once did speak, and sent His angels and ministering servants, but now—well, education, civilization and progress are so assured, that no occasion for interference or direction is compatible with the conditions, or demanded by necessity.

Meanwhile, "the little stone cut out of the mountain without hands," is rolling on to its appointed destiny. While men's hearts are failing them for fear, the heralds of a better dispensation are delivering their solemn message to the sleeping nations of the earth. There is a literal famine—not for bread—but for the word of the Lord; and while its component parts are moving, as they think, to enlarged dominion and power, the handwriting is upon their walls, and true repentance and feeling after His salvation can alone prevent the word "Ichabod" from being sounded from land to land. Apparently, the day is not far distant—if the "signs of the times" are well considered—when a voice shall be heard, "Because I have called and ye have refused, I have stretched out my hand and no man regarded it, I also will laugh at your calamity, and I will mock when your fear cometh."

Signs in the heavens, signs on the earth, the preaching of the Gospel of the kingdom, the multiplication of calamity, and men's hearts failing them for fear of the things which are coming on the earth, are the precursors of His coming—the signs of the end. Judge ye! Or can ye not discern the "Signs of the Times?"

N.

THE District Meeting in Bolton on the 3rd inst. was an inspiring success. President Lyman and Counselors were present, and many

Elders, Saints and inquirers, spite of unfavorable weather, found a cozy room, good meetings and an enthusiastic greeting, better even than the long-famed fireside and home. The Priesthood gathering next day was also a joyful time to all concerned. President White and all his flock are feeling well, and hope is surely very much in the ascendant.

ELDER MATTHEWS of the Bristol Conference, and now laboring in Devon, pays a loving tribute to his mother, whose death is noted in another page. He says that in her he has lost not only a mother but "a loving companion and a safe counsellor, one also who after much suffering for the Gospel, was proud that all her family were faithful in the Gospel, her oldest son now being on his third mission." Elder Matthews has our heartfelt sympathy and our prayers.

WE incidentally learn by letter from President Schulthess, the interesting fact that Elder Markow and his companion have recently baptized nine converts in Hungary.

RELEASES.—Elder Wm. E. Purdy of the London Conference is honorably released to return home on the s.s. *New England*, sailing from Liverpool on February 14th, 1901.

Elder Louis S. Cardon is honorably released from the Presidency of the Swiss Mission, with permission to return home on the s.s. *Commonwealth*, leaving Liverpool February 28th, 1901.

APPOINTMENT.—Elder David L. McDonald is appointed to preside in the Swiss Mission.

SPECIAL NOTICE TO MISSION AND CONFERENCE PRESIDENTS.

DEAR BRETHREN.—You are hereby requested to furnish this office, at once, with a complete list of the names and addresses of all Conference and Branch Presidents within your jurisdiction, who occupied those positions on the last day of December, 1900. This is intended to apply to organized branches only, and not to those scattered or unorganized congregations presided over by the missionaries.

ABSTRACT OF CORRESPONDENCE.

[*Continued from page 78.*]

"The origin of the Latter-day Saints as a distinct Church. You say Roberts seems to 'trace to the visions seen by Joseph Smith, commencing when a lad of 14 years,' and add that it and the discovery of the records confirming the Scriptures 'is very astounding, and as it is subject to the study, ponderation and deep examination of competent, unbiased students, will, if confirmed, doubtless be found of great importance, and likely to confirm many in the Christian faith who had been previously halting in

their opinions.' It has had that effect in very many cases in confirming many in the true faith once delivered to the Saints, for the doctrine taught by the Latter-day Saints is not a *new* Gospel, but the Gospel of Jesus Christ as taught by Him and His first Apostles, and now again restored by God after having been corrupted, distorted and changed by men until the Gospel taught by them was *not* the Gospel of Christ at all, and could then have no efficacy. As to the study and examination of unbiased students being necessary to confirm the revelations of God, I cannot agree with you; but I can see that many students are, in some instances of their discoveries, being confirmed by the revelations given to the Prophet Joseph Smith, but cannot now give you those without exceeding the limits of this letter.

"As you say in your own case you believe in the Bible teaching and do not require any witness to be raised from the dead. So do many others who believe very different interpretations of that same Bible, and are as fully convinced of the correctness of their constructions of its teachings. But that only proves that the Bible alone, as we have it, is *not* sufficient to bring men into that "unity of faith" that our Lord and also His first Apostles taught was so necessary, and proves that *more* revelation was and is necessary to keep the world from misinterpreting or misconstruing the Bible, which after all has nowhere claimed to be the whole of God's revelations that were to be given to man, but in many places (mentioned by 'Roberts') expressly states that there will be revelation given in the latter days.

"You say, 'Why not some good amongst the latter (the few chosen) who have come out from the former (the many called), proving their inspiration from God's Holy Spirit by giving their hearts, minds and bodies—their very all, for the service of their Lord'; and the 'extraordinary distribution of the Bible'; 'surely all this is good work, and can only be traced to God's influence upon His people.' Yes, it is God's work, and is part of the preparation He has been organizing for the time now accomplished of the restoration of His Gospel in its purity. But the devil in his great cunning often succeeds in persuading men of their own righteousness, that they are right, and that there is no use for God to reveal anything more, for they know it all, and that what they have no use for will never happen. We believe that when Christ said, 'For whosoever shall give you a cup of cold water to drink in my name, because ye are Christ's, verily I say unto you he shall not lose his reward,' He meant just what He said, and that all the good persons who have devoted their lives to teaching what they earnestly believe to be the doctrines of Christ *will be rewarded*; but, if after they have had opportunity to learn the truth, to receive the revelations God has given for their learning, and to put them right, they reject the Word of God because it does not agree with *their own interpretation* of the revelation given in a former dispensation, then they will have to endure the punishment of 'rejecting the counsel of God against themselves,' and will, at least, no matter how honest they may be in their beliefs, lose greatly of 'the things that God hath prepared for those that love him.' 'If a man love me, he will keep my words.'

"*Personality of the Godhead.* You say, 'Your Latter-day Saints' Church seems to believe that the vision of Smith, when a lad of fourteen, settles the question in favor of the Duality, if not the Trinity of the Godhead. . . It is not sufficient that a lad of fourteen years had understood and correctly reported the identity of the personal appearances,' and you go on to suppose that the lad would be so overawed as not to be able to depend on his impressions afterwards. If God revealed anything at all to Joseph Smith, He did it for some good reason, since He is a reasonable, all-wise God. Jesus Christ gives the reasons when he told Joseph that all the churches had departed from the Gospel, and the results from that vision justify the expectation that God would not unnecessarily reveal Himself, and would not surely reveal Himself after so long a season in which the heavens had been closed, and inaugurate a new dispensation in a way that would leave a false impression on His chosen prophet, the one to whom He had made such important revelations! No, rather let us admit that God was able to overcome the effect, if it would be detrimental to the truth, of the awe that the vision would naturally produce on the young lad, and certainly start him in the mission to which He thus called him, without any of the misconceptions which the vision and the subsequent revelations were specially to do away with. More reasonable would be the acceptance of the facts, viz.: that the Father Himself appeared to Joseph and introduced our Savior to Joseph to remove from his mind, and from all who should receive the truth from him, the erroneous teachings of the 'Christian church' on that very point—the separate personality of the Father and the Son, and their likeness to each other. If as you suggest might have been the case, God the Father appeared by 'His angel,' the angel would not surely have said, 'This is *my* beloved Son, hear him,' but, 'This is God the Father's beloved Son, hear him.' But He did not say the latter, and He *did* say the former.

"Now as to the *personal* unity of the Father and the Son. I cannot find the quotation 'I am the God of Jacob thy Redeemer, besides me there is no other Savior,' but in Isaiah 43: 1 is a something similar verse, which from the context refers to God's deliverance of the Children of Israel from their enemies, from the time of the Exodus to the time of that writing; and though it refers to the future as well, it is certainly not to be doubted that God the Father is above our Lord, our Savior, for *He* gave His only begotten Son, so in a sense, and in the sense of this particular passage, God the Father gave the ransom, and is our *only* Savior, until after Christ's triumph over suffering and death, when the Father gave all power and the glory of the work He accomplished into the Son's hands; and the perfect unity of purpose and will of the Father and Son is exemplified by Christ when He says, 'I and My Father are one,' but that He did not mean that their *personalities* were one is proved by His prayer, 'Holy Father, keep through thine own name those whom thou hast given me, *that they may be one*, as *we are*.' (John 17: 11). Jesus certainly could not have been praying for the Father to make His Apostles *one in person*, because He had work for each one to do, and if they had been made *one in person* they could not have accomplished His work; but if He meant one in

purpose, in will and mind, so that they could all work for the same result, the spreading of the glad tidings of the Gospel, then His prayer was answered, for the Apostles were all one of purpose, as Christ and the Father are, and as Jesus meant when He said, 'I and my Father are one.' Also, as the Father and Jesus appeared to Joseph as both exactly alike in person, we can understand how Jesus could say to His Apostles on another occasion, 'He that hath seen me hath seen the Father.' In the same sense as when He said, 'He that receiveth you receiveth me, and he that receiveth me receiveth Him that sent me.' He meant that whosoever would receive His disciples for the sake of their Master, should be rewarded the same as if they had received Himself, or even His Father. (Matthew 10: 40, 41 and 42).

"It is impossible to believe that when our Lord prayed to His Father He was praying to Himself, for there would have been no necessity to ask blessings within His reach, when He could take them without any asking. When He said He did nothing of Himself, but what He had seen the Father do, if Jesus and the Father are actually one in person and identity, then He told an untruth, for it would have been doing all things of Himself. He nowhere teaches us to pray with the adoration that the Father demands to himself, but always teaches to 'ask the *Father*,' and that all things are promised to those who ask the Father in His name, proves that while His name is above every other name with the Father, yet it is the Father that answers, that provides even the salvation wrought by Him, and Who is to receive the worship of the creatures He has formed; so that the first commandment reiterates the teaching of Jesus—to worship the Father. When God made man in His own image, He made Him not only in His own image, but in the image of His Son as well, therefore, man was made in the image of 'us,' both the Father and the Son, for we are told that Jesus was 'the express image' of the Father, and anything that is the image of one thing is also the image of any other exactly similar thing.

[TO BE CONTINUED.]

THOUGHTS ON THE YEARLY REPORT.

WITH this number of the STAR is presented the Statistical Report of the European Mission for the last year of the old century. If the brethren will spend a little time studying its contents, and comparing each others work, they will find it to be very profitable, and it will yield much food for reflection. This course is earnestly commended to the consideration of the Missionaries. To assist them in this study, and in order that the various phases of our work may be better understood, a few thoughts on the yearly report are herewith presented. Here, brethren, are the results of your year's work, let each Elder carefully scan the facts set forth, both with reference to his own Conference and Mission, and those of all the others to which the report refers, and it will surely follow that he will rise up from such an investigation with new ideas and resolves regarding the labors of the year upon which we have just entered.

There is a remarkable contrast in Great Britain in the work performed in different Conferences—we are dealing now with the large Conferences only—for example, one Conference has had 6,819 Gospel conversations during the year, while another reports only 2,746; again, in the distribution of books one shows 1,910 given out, while another reports only 353. Then in out-door work the number of meetings held ranges from 134 to 505, the latter being the number reported from Glasgow, that Conference leading the whole mission in meetings held on the streets.

Perhaps it would be profitable right here to remark that nothing tends to develop an Elder quicker or better than street preaching. It is a grand experience, it makes the heart beat, quickens the circulation of the blood, infuses a relish for the study of the Scriptures never before enjoyed, and gives the missionary a polish that is difficult to obtain without it. When thus engaged the time passes more rapidly, the Elder is better satisfied, and his progress in the knowledge of the truth is accelerated, while a splendid opportunity is afforded for delivering the message with which we have been entrusted. Let those who have been backward in this work take hold of it with greater zeal, and they will see excellent results.

There is also a wide contrast in the figures with reference to the local Priesthood in different Conferences. For example, Nottingham has 348 members and 72 officers, while Leeds has 412 members and 27 officers. Again, Scotland has 280 members and 66 officers, while London has 469 of the former and 52 of the latter. Good, true men, who have demonstrated their worthiness, ought to be honored with the Priesthood, and when they do receive it an effort should be made to use them whenever possible in the various Church duties, and in sounding the warning that every Elder is sent to proclaim. But wisdom must be exercised in this as in all other matters.

The comparison of baptisms in different Conferences is an item of perhaps greater interest than those already referred to, because it brings us at once to the fruits of our labors and the growth of the work. The Grimsby Conference leads in Great Britain in the number of baptisms per missionary. This Conference has only been organized three months, for that length of time their report indicates $1\frac{1}{3}$ per Elder, which would be $5\frac{1}{3}$ for a year. Leeds is next with $3\frac{3}{4}$, and Ireland third with $3\frac{1}{2}$. The figures go down from this to one half of one convert per man. Some people claim that the "Mormons" can make no converts in the "land of the Shamrock," but the figures given prove that out of 14 Conferences in Great Britain, Ireland stands third in the number of baptisms per missionary for the year 1900. Congratulations are most heartily extended to the brethren there, so completely separated from the rest of us, on their good showing. May greater results than ever follow them this year, and may their labors on "Erin's Isle" prove the sweetest experiences of their lives. We have the same good feelings for all our co-laborers, but our hearts go out particularly to those of our brethren who are in distant fields, or with whom we seldom meet, or who are in lands and Missions against which there is a prejudice existing.

Conference Presidents should note the various points of difference contained in the report, and strive for improvement.

It would be well for those Conferences that are behind in Gospel conversations, the distribution of books, or the number of out-door meetings held, to make a special effort during the coming season to increase their work in these directions, and probably their percentage of baptisms may be greatly increased.

It has been suggested that there are some Missionaries who become careless in their work, and allow much of the time to pass aimlessly and indifferently till about the end of the month, when they will say, "well, the month is about gone, and I must get some tracts out, so that I will have something to report," and then they hurriedly disseminate as many tracts as possible. It is folly to pursue such a course as this, success will never follow such efforts; but it is to be hoped the statement is not true. However, in case there may be some such workers, it may be well to remark that such a spirit of lethargy should be immediately thrown off. Every Missionary should bend all his energies in the direction of seeing that his time is well occupied. He should be constantly on the watch-tower, guarding against the attempts of the evil one to lull him to sleep.

It is a grand thing before going out to hold meetings or tracting, for the Elders to humbly bow before the Lord in secret prayer, and sincerely plead for His Divine aid in the work about to be undertaken. Nor should they work spasmodically, but persistently and earnestly, endeavoring every day to reach some good, honest soul with their message, or to lay plans to that end. Such a course invariably brings success, at least no missionary has ever achieved very much success without entering into his labors in this whole-souled manner, and it is heartily recommended to all the brethren.

Of the fourteen Conferences in Great Britain, nine show a gain in baptisms, while five are behind the report of 1899. Of the various Missions included in the European Mission, one only, namely, Holland, has fallen behind the report of the previous year. Had that part of the Mission done as well as in 1899, the report of baptisms for the entire Mission during 1900 would have exceeded that of any other year for the past seventeen; as it is, there is one year of that number in which thirty-four more baptisms were performed than we are able to show for 1900. There are several reasons for this reduction in the report from Holland. The main one, however, is to be found in the fact that in the early part of the year a number of the Elders laboring in that Mission, who were well acquainted with the language and doing an excellent work, were released to return home, and new men, unacquainted with the language, took their places. Wherever this occurs it is obvious that the work must suffer till the new arrivals acquire the new tongue. This must not be regarded as a criticism of the ministry there, for such is by no means the case. It is a simple relation of facts which the brethren in that field will readily understand. While the above statement regarding Holland is correct, yet, to her credit it must be said, that she occupies second place, as will be seen later on, in the entire Mission, in the number of baptisms per Elder.

[TO BE CONTINUED.]

OUR acts make or mar us; we are the children of our own deeds.

TWO WORLDS FOR LOVE.

"Your way is dark," the Angel said,
"Because you downward gaze:
Look up: the sun is overhead,
Look up and learn to praise."
I looked: I learned. Who looks above
Will find in Heaven both Light and Love.

"Why upward gaze?" the Angel said:
"Have you not learned to know
The light of God shines overhead
That men may work below?"
I learned. Who only looks above
May miss below the work of love.

And thus I learned the lessons twain:
The heart whose treasure is above
Will gladly turn to earth again
Because the Heaven is Love.
Yea, Love that framed the starry height
Came down to Earth and gave it Light.

THE BISHOP OF RIPON.

DIED.

DUNSIRE.—At Coyote, Garfield Co., Utah, January 10th, Delilah, wife of David Dunsire, and daughter of Mortimer and Christina Warner, aged 26 years and 22 days. Deceased was born in Fillmore, Millard Co., Utah, December 19, 1865.

STEELE.—In Wellsville, Cache Co , Utah, January 11, 1901, of pneumonia, Jane Steele wife of Robert U. Leatham. Deceased was born in Killurnie, Ayrshire, Scotland, in 1837, and received the Gospel about fifty years ago, dying firm in the faith thereof.

CURTIS, T. J.—In Salt Lake City, January 13, of pneumonia, aged 35. Deceased was born in the parish of Corse, England, was baptized in 1877, came to Utah in 1885, becoming a useful man and a good Latter-day Saint.

REESE.—In Logan, Cache Co., Utah, January 14, of general debility, Thomas Reese. Deceased was born in Cardiff in 1824, joined the Church in 1847, and gathered to Utah in 1881, his wife and four children survive him.

MATTHEWS.—In Taylorsville, Salt Lake Co., Utah, January 17th, Emmeline E. Matthews. Sister Matthews received the Gospel in Devon, England, 30 years ago.

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